Registered No. 108 of 1877.

The Bombay Guardian.

VOL. XXIII.—New Series.—No. 2. SATURDAY, MARCH 10, 1877. Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We were right in the opinion expressed more than two months ago that large numbers were coming into Bombay from the famine districts, and that this had to do with the unusally high rate of mortality. Dr. Weir, our Health Officer, has called the attention of the Municipality to these facts. The Municipality seem not to know how to deal with the matter. They should ask Government to hinder the influx, by stopping the people at Khandalla, and arranging for their employment above the Ghants.

—A copy of the *Madras Mail* has been sent to us, having a contributed article entitled "Two forms of Worship." One of these is the Ritualistic, the other is intended for a description of a Low-Church service. The former is described sympathetically, the other sneeringly. The little boys with scarlet shoes and white surplices are respectfully designated acolytes, and the writer is delighted with the reverent way in which they light the six candles on the altar, which, we are assured, *is* an altar; the thing in the other church is a dining-table covered with red cloth. The worshippers in the Ritualistic church all kneel down towards the *altar*, on entering the church. The music is 'thrilling' as the boys, preceded by a cross-bearer, enter the church and the priest takes his place. Choral service; sermon ten minutes long. "As I passed the sacristy, a chanted prayer and amen, sounded softly and sweetly from the closed windows." In a word every thing is pretty and nice and pleasant. In the other place, instead of boys with scarlet shoes, dirty peons with dirty lanterns; instead of six candles, two candle-sticks with glass shades. To the eyes of the writer the place looked barnlike. "The padre robed from neck to heels in a large surplice stalks like the ghost in Hamlet to his desk." The service is "a weary, dreary reading." The writer would no doubt speak of the prayers and liturgy of the Common Prayer book, as beautiful, incomparable; and get they appear to be a weariness to him, unless there be a number of accessories like scarlet slippers, alter-candles, crucifix, flowers, organ, chaunts, monotone, etc., to help him through with it.

—The *Catholic Examiner* says:

During the past week, the prayer of faith and of devoted love has followed the memory of the late Captain Henry into that other world to which, in the good will of God, he was so suddenly taken from us. Besides the 50 private Masses that were offered up in Bombay on Saturday morning last, there was a solemn Mass of *Requiem* celebrated at St. Anne's, Byculla, on Monday morning, at the Fort Chapel on Tuesday, and at the Cathedral on Thursday. On the thirtieth day there will again be a solemn *Requiem*. In this manner we Catholics console ourselves, and prepare too for our own day. Oh! that all Bombay would join us in these prayers, besides their writing and saying comforting things.

Is it desirable that all Bombay should join our Roman Catholic friends in praying for the soul of the departed gentleman? Has God promised to hear prayers in behalf of the dead? Can any thing be more sadly suggestive to friends of the deceased, than the performance of masses for his relief from purgatorial fires? And what are we to think of the pretensions of a Church which claims to have on earth the fulness of Christ's own power to absolve from sin, yet can never obtain for its votaries that they shall not on quitting this world go to be tormented in the penal fires of purgatory? It is really amazing that the utter failure of Romanism to secure abiding peace to its members, should not be seen by them when they are called to part with friends. How very different the prospect that dawns upon those who simply rely upon God's word. "To depart and be with Christ, is far better," they read. "To be absent from the body is to be present with the Lord." "We are willing therefore rather to be absent from the body and present with the Lord." "It is appointed unto men once to die and after that the judgment." "Oh death, where is thy sting? Oh grave, where is thy victory?" "For me to live is Christ, and to die is gain." "The blood of Jesus Christ his Son cleanseth us from all sin."

—There has been some talk in Parliament about the derivation of Kaiser. As we have already remarked, the German Kaiser is as nearly as possible the old Latin way of pronouncing Cæsar. Originally there were two vowels in the place of the diphthong, thus, Caesar, and the C was pronounced hard like K. Bearing this in mind it becomes easy to trace some Latin words to a Greek or an Oriental source. For instance *cœlum*, from *koilos* hollow, the vault of heaven, and *Kailas*, Sanscrit for the abode of the gods. The several towns in Western Asia called *Caesarea* are now known as Kaisariyah, which is simply the word as it was of old pronounced, Cælo-Syria is Koilo-Suria.

—Sir George Campbell has been very strongly asserting, in Scotland, the baselessness of the idea that the Mahomedans of India sympathize with the Porte. Twenty years ago, the Mahomedans of India had such slight affinity with those of Turkey, that the sacrifices made by England to uphold the Porte, went for nothing as a means of propitiating the Mussulmans of this country with the Government. The Crimean war was soon followed by the Indian Mutiny. We do not think that hitherto the Mussulmans of India have known or cared very much about the Porte, except that their religious pride was somewhat flattered by the idea that the Sultan could hold his own with European monarchs. But they are daily getting to know and care more about him; and there are those who are interested in bringing about an increased concern for the Government of the Porte, and who would be stimulated in their endeavours by any signs that England was unmindful of the Porte's interests. One of the things that are contributing to this more intimate acquaintance, is the facility of intercommunication established by Englishmen. English steamers, with English engineers and Captains, convey many thousands of Mahomedans yearly from India to the Haj at Mecca, where they come in contact with many thousands from all parts of the Turkish Empire, and in this way Stamboul and Room are gradually getting to be realities in the conceptions of the Mussulmans of India.

—Mrs. Roxanna Nott, the last of the missionary band sent to India by the American Board in 1812, died at Hartford, U. S. on the 11th of last December aged 91 years. Samuel Nott (whose widow she was), Samuel Newell, Adoniram Judson, Gordon Hall and Luther Rice, were ordained as missionaries to India, Feb. 6, 1812, a few months before the outbreak of war between England and the United States. Messrs. Newell and Judson arrived in Calcutta in June, and were ordered by Government to return home in the same vessel that had brought them. Much prayer was made in their behalf; finally, they were allowed to remain on condition that they would make haste to quit the territory subject to the Company's jurisdiction. Mr. Newell went to the Isle of France where he buried his wife, Harriet Newell. Messrs. Hall, Nott and Rice arrived in Calcutta in August. The Judsons and Mr. Rice become Baptists and went to the Isle of France, from whence the Judsons went to Burmah and Mr. Rice to America. Messrs. Hall and Nott were about to leave Calcutta for Bombay, when they received a Government order to proceed to England in the fleet then about to sail. They had previously received a permit to depart in the *Commerce* for Bombay, and they continued on board of her and sailed in her, unmolested. They arrived in Bombay Feb. 11, 1813. The next day, by the advice of Wm. T. Money Esq., they addressed a note to the Governor, announcing their arrival and their object, and asking permission to remain. They were at first allowed to remain; but after a while it was determined to ship them to England. They determined to make an attempt to remain in the country, by quitting Bombay privately, in a boat for Cochin. They were aided by a Lieut. John Wade, Aide-de-camp to the Commander-in-Chief, who regarded their faithful labours as the means of his conversion. In November they were siezed and sent back to Bombay. Here they were for a time kept prisoners on board of H. M.'s Ship *Ternate*. They were again ordered to England. Dec. 20th they received official instructions to leave on the 22nd in a vessel for England. As a last effort they submitted one more address to Sir Evan Nepean, Governor of Bombay, appealing to him as a man and as a Christian: They said:

"Does not your Excellency believe that it is the will of Christ that his Gospel should be preached to these heathen? Would not prohibiting us be a known resistance to his will?"

They were allowed to remain till instructions had been received from the Supreme Government. In 1814 the matter came before the Court of Directors. A resolution requiring the removal of the missionaries was about to pass, when Charles Grant presented a written argument in their behalf, defending the conduct of the missionaries, and proving that the local governments had mistaken the extent of their authority. The result was that despatches were sent to Bombay authorizing Sir E. Nepean to allow the missionaries to remain. This decision was not communicated to the missionaries till Nov. 1815. They had previously been joined by Mr. Newell: Mr. Nott's health failed, and he was obliged to return to America. In this sketch of the beginning of Protestant Missions in Bombay, the indications of an overruling Providence are very impressive.

—It seems more and more probable that the coming spring will witness the outbreak of hostilities between Russia and Turkey. Unless indeed Russia should think that more would be gained by letting Turkey run her own course and make full proof of her incapacity. The tenor of the last telegrams is such that we need not be surprised if war should very soon be declared by Russia.

—The difficulties caused by the nearly-divided electoral vote in the United States, have been happily overcome, and we are very thankful that Mr. Hayes is now President.

—At Moody and Sankey's farewell meeting in Chicago, 70,000 dlrs. (a lac and a half of rupees)

was contributed in behalf of the Young Men's Christian Association of that place. The evangelists began their Boston campaign, Jan. 28th, in a building holding 6,000, specially erected for them. About 20,000 persons came together, the overflow filling several churches.

—A PREPARATORY meeting to ask the Lord's blessing on the proposed Union services, was held at St. Andrew's Wednesday; it was largely attended, and a deep feeling of interest seemed to pervade the meeting. Mr. Macpherson presided; Mr. Mackichan and Mr. Blake spoke; others took part in the devotional services.

The Bombay Guardian.

SATURDAY, MARCH 10, 1877.

KEPT THROUGH FAITH. II.

WE are saved by faith. Not by spasmodic or occasional or past faith, but by enduring faith. He that endureth to the end shall be saved, says our Lord himself. Hold fast that thou hast, that no man take thy crown. So run that ye may obtain. By faith we stand. Faith is precious because by it we are united to a precious Saviour. Unto them that believe he is precious. When Jesus prayed for Peter that his faith might not fail, he showed how essential is faith to salvation. What then is this genuine, this saving faith? It is an habitual trust in Christ as atoning for us, interceding for us, and giving us victory over the world. The believer needs not simply to recognize Christ as now succouring him, but at One who is free from all mutability, the same yesterday, to-day and forever, who will never leave us nor forsake us, more interested in our salvation than we ourselves, in a word, able to save unto the uttermost, and determined that nothing shall be wanting on his part to accomplish it. The ground of our confidence is the mind of Christ toward us; should we in our thought entertain the possibility of variableness or shadow of turning on his part, it would sadly weaken our faith, or rather that itself would be weakened faith. It was of the highest importance that this thing should be stated in the most emphatic terms, "that we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." But while the unchangeableness of God is a grand foundation for *faith*, it was never intended to be a foundation for presumption. Just here is the point to be secured. When we review the passages that set forth the inflexibility of God's purpose to uphold all who rely upon him, we are not to overlook our part in the matter, the necessity of reliance. Without faith it is impossible to please God, or to obtain anything from him. When we dwell upon this necessity we are not taking away from any believer his ground of confidence or weakening it; we simply indicate it. When our Lord said to his disciples, 'He that endureth to the end shall be saved,' he did not undermine their confidence by suggesting the possibility of failure, but pointed out to them the necessity of enduring faith.

Writing to the Hebrews, the apostle says:

"God is not unrighteous to forget your work and labour of love, which ye have showed to his name, in that ye have ministered to the saints and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.

Faith and patience, that is, faith that perseveres and so wins the final inheritance. The apostle recognizes the Christian character of those to whom he writes, shown by their work and labour expressive of love to Christ, shown not merely by their past but present ministering ("*and do minister*") and exhorts them to secure a continuous basis of confidence ("the full assurance of hope unto the end") by maintaining the same diligence. "For we are made partakers of Christ, if we hold the beginning of our confidence firm unto the end." Why not accept such statements in their simplicity? Surely this passage differs widely from the saying "Once in Christ always in Christ." Again "Christ as a son over his own house" (the very figure referred to by G. A. J.) "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Their faith, joy and hope showed them to be Christians; but unless they held fast to these they could not continue to be reckoned as Christ's. Our correspondent argues that because the life of the believer is eternal life, therefore he cannot come short of salvation. We read in Hebrews v. 9: "Being made perfect, he became the author of eternal salvation unto all them that obey him." This corresponds with the language in John x.: "My sheep hear my voice and follow me and none shall pluck them out of my hand." "He that hath the Son hath life; he that hath not the Son hath not life." But this life is eternal life; it is in Christ; we have it as we abide in him. "Let that therefore abide in you which ye have heard from the beginning. If that shall remain in you, ye also shall continue in the Son and in the Father." Here again we have language quite the reverse of the saying 'once in Christ, always in Christ.' Paul (Heb. v. 9) would have them abide in the Son and shows them how it may be; not referring them to the fiat of God, but to their own obligation.

We are very far from thinking that there is any unwise boasting in II. Tim. iv. 8 or i. 12. We can use this language, and so may all who love the appearing of our Lord, i.e., all who love Christ and desire his manifestation. There is a beautiful correspondence in the 12th and 14th verses of I. Tim. i. particularly noticable in the Greek. In the one verse God is seen keeping what has been entrusted to Him, and in the other, the believer is seen keeping what has been entrusted to him, by the Holy Ghost dwelling in him.

We conclude with words of the apostle Jude:

"But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

WHAT IS CHRISTIAN HUMILITY?

A CORRESPONDENT of the *Lucknow Witness* quotes some passages from the Life of Fletcher of Madeley, supposed to illustrate his deep humility, and asks if the right conception of humility is embodied in them. One of the passages quoted is the following:

"Perhaps if he followed his Master more closely in one thing than another, it was in poverty of spirit. It is one branch of this to think meanly of ourselves. And he certainly thought thus of himself in every respect; as a Christian, as a preacher, and as a writer. I need not say how he shone in all those characters; but he knew not that he shone in any of them. How low an opinion he had of himself manifestly appears from his placing himself at the feet of all, and showing a continual desire to learn from every company he was in. He paid all due deference to the judgment of others, readily acknowledging whatever was good in them, and seemed to think himself the only person in whom there dwelt no excellence worth notice. Hence it was, that he often wrote and spoke, as if he had not received that grace which he undoubtedly had received."

They that are led by the Spirit of God reserve their faculty of admiration rather for the excellencies of others than for their own, and are more keen to perceive their own failures than those of others, and are more ready to make allowance for the faults of others than for their own. They have a very high ideal of personal responsibility, and are stimulated by it to forget the things that are behind and press towards the mark. But nothing better becomes the Christian than praise, and (speaking generally) nothing so excites the spirit of praise as the mercies experienced by himself. He finds it good to be ever magnifying the grace of God his Saviour. This grace appears not merely in the forgiveness of his sins, but in deliverence from sin. (Titus ii. 11-14). He cannot afford to overlook the work of the Spirit of God in himself, nor is it any proof of humility to do so. True humility teaches us that we of ourselves are incapable of any thing good, and that all love, peace, long-suffering, goodness, faith, self-subjection are the fruit of the Spirit. To fail to recognize the fruit of the Spirit in us, is to dishonour the Spirit; and when a man disparages the work wrought in him and through him by the Holy Spirit, for the sake of appearing humble, he is simply making more of man than of God, and is seeking a religious reputation while professing to disclaim it. We believe that Fletcher was a devout and pious man, but he seems to have been influence by certain works and examples to give rather too much attention to the external signs of humility. Humility is most genuine when least abnormal, and not thrust forward in front of other Christian graces. We believe the Apostle Paul to have been as bright an example of Christian humility as could be found, and in him it is never obtrusive. He would never dare to deny the work of the Spirit of God in him. He says "I am the least of the apostles, not meet to be called an apostle." Why? because of his imperfect walk, his want of consecration, his deficiency in meekness, patience, spirituality? Never a word of this kind. "Because I persecuted the church of God." Because of what he had been before the grace of Christ was revealed to him. "By the grace of God I am what I am; and his grace was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." Here is true humility; recognizing fully what God had done in and through him, but taking care to state that it was the grace of God, a divine work in him. Writing to the Thessalonians, he says: "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe." See also his address to the elders of Ephesus, (Acts xx.) and II Cor *passim*. The language of Rom. vii. 14-25 would be singled out by some as embodying their idea of Christian humility, but in that experience there is no mention made of the Spirit of God, and Paul tells us presently that he was delivered from it by "the law of the Spirit of life in Christ Jesus." The idea that sin is necessary to humility is simply absurd, for it supposes that humility can only be purchased by the sacrifice of other Christian graces. The man who is poor in spirit is the man who realizes his continual dependence on Christ for every thing good, and habitually looks to him for guidance and strength. We all of us need to beware of spiritual attitudinizing; studying effects; looking at ourselves from outside; studying those forms and ways that are understood to be expressive of humility. If we know any thing at all of the apostle Paul, we are sure he would be the last man to put on a costume or adopt fashions or methods or modes of speech, that would commend his humility to the notice of men.

THOUGHTS ON THE GOSPEL OF JOHN.

But he spake of the temple of his body. ii. 21.

WE are to be on our guard against the idea that we honour the Scriptures most by insisting upon literality. In making a revelation to man, the ideas to be communicated will often be beyond the present capacity of the hearers to understand, because these ideas are in advance of those to which they are accustomed. Therefore our Lord spoke in parables; he shut up the truth in envelopes with reference to its future divulgation. Of course, we must be careful to ascertain what is literal and what is figurative; but we are to remember that the one mode of speaking is just as legitimate as the other. The Jews had asked him for 'a sign' or attestation from heaven that he was empowered to do what he was doing. His miracles were an adequate testimony to those who were willing to know the truth; not to those who were strongly prepossessed against it. Our Sa-

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

viour indicates in his reply that they will continue to reject all the divine evidence accompanying his ministry, and would at last put him to death; but that he would rise and ascend up on high, and then there should be a sign from heaven to the fact that God was manifest in him in the Pentecostal outpouring of the Spirit. There is embedded in his language the intimation that the temple was just the foreshadowing of himself.

Jesus did not commit himself unto them, because he knew all men. (24.)

He knew Nathanael and needed not that others should testify concerning him; and, on the other hand, when some of the people of Jerusalem avowed their faith in him, he was well aware that their faith was not such as would bear the tests to which it would speedily be subjected. Seeing the miracles, they knew not what other conclusion to come to but that God was with him, but when afterwards they found the Scribes and Pharisees and priests and elders making light of these miracles and denying their relevancy, they stammered and kept silent. Nicodemus was one of these who believed when they saw the miracles, as he tells us himself (iii. 2). His faith at this time was not of the sort that endures. Our Lord did not commit himself unto him, did not confess him as his disciple. But the implication is that there is a faith that secures the blessed result, and we have an instance of it in the blind man of ch. x, whose eyes Jesus opened, and to whom he revealed himself as the Son of God.

No man can do these miracles that thou doest, except God be with him. iii. 2.

Every unsophisticated person could see this. God knows how to furnish men evidence sufficient to warrant their recognition of his messenger. It would be a strange thing if He could not. Any ordinary king knows how to accredit his ambassador. There are certain works that none but God can do. Men have power to heal diseases that is, they avail themselves of remedies that God has supplied, and by a skilful use of these recover the patient. But Christ spake and it was done; apart from all remedies and all processes, he gave the word of command and the disease fled instantaneously. Diseases that no man had ever cured, were thus banished; senses that were irrecoverably gone, so far as skill of man was concerned, were immediately restored, in perfection. Any man that was able to recognize the power of God in the works of Creation and Providence, had before him in the miracles of Christ all the evidence that he needed. The difficulty was not with the evidence, but with that which was to be proved. Christ himself pleased not man. They were very unwilling to believe that God would give them a Messiah of this kind, a man of Nazareth, treating as of no account things that were great in their estimation, yielding no homage to the idols of the day, disregarding their national aspirations. They assigned the highest sanctity to their own ideas and any thing that came in conflict with these was thereby outlawed and beyond proof. So it is with unbelievers now-a-days. They make their own ideas the standard; having determined in their own minds that no such salvation as that of the Gospel is necessary, they dismiss all the proofs alleged in its behalf. Argument is of little avail against pride and prejudice.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I quite agree with the remarks in your leading article in the last *Guardian* in reference to the question "once in Christ always in Christ." I fail to see anything in any expressions used by our Lord to support such a doctrine. On the contrary, I think he has said enough to indicate that it has *not* His authority. Take for instance the following from Mark iv-14-20:—

"The sower soweth the word. And these are they by the way side where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with gladness, and have no root in themselves and so endure but for a time; afterward when affliction or persecution ariseth for the word's sake immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of the world and the deceitfulness of riches and the lusts of other things entering in, choke the word and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word and receive it and bring forth fruit some thirty fold, some sixty and some a hundred."

These words of our Lord have been found to be true in the history of the church. What right have we to say that a man who has departed from Christ and is bringing dishonour on His holy name is "still a child of God?" I see no grounds for this.

Yours faithfully,
K.

[It would be said by those who hold the view opposed by K. that the individuals referred to in the above extract were never really converted. This would probably be asserted of the foolish virgins, though it would seem from the parable that if the bridegroom had come earlier they would have been as prepared as the others. The really strong proofs are those in which the language implies a change of heart while indicating the danger of falling. For instance Heb. x. 26-29.]

SIR,—I shall be much obliged to you if you will be so kind as to inform me what meaning is to be attached to the verb *lead* in the sentence "Lead us not into temptation;" also what is the signification of the word *dead* in the sentence "He was crucified, dead, and buried." In all your English dictionaries which I have had the pleasure of seeing, *dead* is declared to be an adjective. Yet in this individual sentence it seems to have the force of a transitive verb in the passive voice; also whether "Hallowed be thy name" is an optative sentence, meaning *may thy name be hallowed?* or an imperative signifying "*Let thy name be hallowed.*"

A NATIVE.

["To lead into temptation" is to lead into circumstances where the individual would be exposed to severe temptation. Sometimes doubtless, in answer to this prayer, God hinders the suppliant from being prosperous in business; as through 'the deceitfulness of riches' the word of God is choked in many hearts, so that they do not bring forth fruit unto perfection. The sentence "He was crucified, dead and buried," is not in the Bible and is not good English. The words from the Lord's Prayer express the desire that God may be recognized in his holiness. *Ed. B. G.*]

NAUTCHES ON SHIMGA HOLLIDAYS.

SIR,—Nautches (dances) have become an established custom amongst the Hindus of the upper classes. It is supposed that a nautch is a great ornament to any community which secures its performance on the day when *rung* (colouring powder) is sprinkled. Some Hindus of the upper classes many years ago convened a meeting, and decided that it was proper to assemble in a temple belonging to their community, engage a prostitute, and have *rung* sprinkled there. Nautches have thenceforward turned into a custom, and continue to the present day. Now, although Hindus are aware that it is inconsistent with their religion to allow nautches to be performed in the Hall of their sacred temple, yet I regret to say no steps have been resorted to, to prevent their performance. Besides it is a great wonder that notwithstanding the rapid spread of English education, nautches and other such evil customs, are still in existence. But the fault chiefly rests with the educated Hindus who wink at the enormous expenses attendant on, and the evil consequences from, nautches. If educated Hindus would, out of pure love to their brethren endeavour to destroy this evil custom, a good deal of money might be saved and applied to excellent purposes.—Yours,

HINT.

NOTICES.

BAPTIST CHURCH, Anniversary services. The anniversary services of the Baptist Church, Bellasis Road will be held to-morrow. The Rev. Mr. Urquhart will preach in the morning at 8 a.m.: the Rev. Buchanan Blake of the Free Church mission at 6 p.m. Special collections will be made at both services.

WE have received for the United Evangelistic Services from A. T. Rs. 10.

BISHOP MARVIN of the Am. Meth. Episc. Church, South, is expected to preach to-morrow at 11 a.m. in Dean Lane Hall, Fort, and at 6 p.m. in Falkland Road Hall. Rev. J. R. Hendrix from America will

A LECTURE to English-speaking Natives will be delivered at the Free Gen. Assembly's Institution, Khetwady, by the Rev. D. Mackichan, B. D. Monday the 12th, at 8 p.m. Subject: "Faith the highest reason." The public are invited.

Epitome of News.

SATURDAY, MARCH 3.

—*Times of India:* "In the North-West Provinces twenty-eight districts are still "proclaimed" under the Infanticide Act of 1870, which was the first legislative measure for the direct suppression of female infanticide. And, in these districts, 3,063 villages containing a population of 385,962 are under rigid inspection. The houses are visited, and the heads of each family are bound to report when any of their womenkind expect to become mothers. But the local authorities can grant exemptions, from what is looked upon as a very heavy and hateful social oppression, both to families and to villages, and these villages are too often used as "cities of refuge" by women who wish to be delivered secretly in order to murder their offspring if it does not happen to belong to the more fortunate sex. The exempted villages thus invalidate the force of the statistics, as many births, entirely of females, escape registration altogether: a fact that is also shown in the returns of nine districts where the proponderance in favour of boys varies from 7 to 15 per cent. It is, however, when we come to the death-rate that we meet a more open difficulty. In England the percentage of female infant deaths to female births is 14·27; in the North-West Provinces 24·9. Yet for the first year the children are under inspection, and inquiries are made into the cause of every death. But unfortunately, the death-rate among girls is higher after this period of supervision than before. In England one girl, between one year of age and twelve, may be said to die for every boy; but throughout this proclaimed population nearly two girls die to each boy: while in the nine worse districts the proportion is nearly five girls to every two boys; and we are compelled to open our eyes to the melancholy fact that though infanticide at birth, or shortly after, has received a check, it has, though not to the same degree, been replaced by the crueller murder of half-grown children."

—The papers are reproducing some of the horrible passages in the life of the late Sir Jung Bahadoor. Here is one: "He first ordered one of the colleagues into custody, but the minister's son sprang forward in resistance and was at once cut down. The father tried to revenge his son's death and was shot dead by Jung Bahadoor:—

'"There still confronted him fourteen of the nobles whose leader had been slain before their eyes, and who thirsted for vengeance; but the appearance at his side of that faithful body-guard, on whose fidelity the safety of the Minister has more than once depended, precluded them from seizing the murderer of their Chief. It was but too clear to those unhappy men what was to be the last act of this tragedy. Jung received the rifle from the hand of the man next him, and levelled it at the foremost of the little band. Fourteen times did that fatal report ring through the hall as one by one the rifles were handed to one who would trust no eye but his own, and at each shot another noble lay stretched on the ground. Abiman Singh alone escaped the deadly aim; he managed to reach the door, but there he was cut almost in two by the sword of Krishn Bahadoor. Thus, in a few moments, and by his own hand, had Jung rid himself of those whom he most feared. In that one room lay the corpses of the highest nobles of the land, shrouded by the dense smoke still hanging in the confined atmosphere, as if to hide the horrors of a tragedy that would not bear the light of day. The massacre now went on in all parts of the building. One hundred and fifty Sirdars perished on that eventful night, and the panic was widespread and general. Before day had dawned Jung Bahadoor had been appointed Prime Minister of Nepaul, and had placed guards over the arsenal, treasury, and palace. In the morning the troops were all drawn up on parade; before them were placed, in a ghastly heap, the bodies of their late commanders, to which Jung pointed, as he assured the army that it would find in him all that it had ever found in them; and he consoled many of the officers in a great measure for the loss they had just sustained by granting them immediate promotion.'"

Sir Jung Bahadoor died suddenly on the 25th February whilst in the Terai. His eldest brother Ranodup Singh succeeds him as Prime Minister. All

—Fifty or sixty people, we (*Pioneer*) are assured by a correspondent, were crushed to death at the religious fair or *mela* held at Ajoodiya, near Fyzabad, on Sunday, the 25th instant. The crowd of Hindoo pilgrims from all parts of India was enormous, exceeding half a million. Owing to a rare conjunction of the planets, which occurs but once in seventy years, this festival was of peculiar sanctity. Many thousands of the people were conveyed by the Oudh and Rohilcund Railway to the bathing place, and many thousands more failed to get there owing to want of accommodation in the over-crowded trains.

—*Times of India*; Kurrachee: The wife of the Rev. Mr. Bambridge, of the Sind Mission, died last Tuesday from an attack of virulent small-pox. She and her husband arrived here only last December.

A Telegraph line to Khelat has been sanctioned by Government.

—At a meeting to perpetuate the memory of Captain Henry, Mr. Bythell said: "His death was a very great shock to the community at large, and specially was it so to a few of us who happened to be spending an evening at his house the day before his death. When I stood by his grave in Sewree cemetery the other day, I could hardly believe that not twenty-four hours' had elapsed since he was in his own house entertaining his guests with the geniality and kindness for which he was so conspicuous.

Monday, March 5.

—*Bombay Gazette:* Sir John Strachey is permitted to resign the Civil Service, with effect from the 14th of December 1876.

Mr. J. Macfarlan, a Bombay Civilian now on furlough, is appointed to officiate as Postmaster General, Bengal.

—The bamboo, which is said to seed only once every half century, has just flowered and seeded in the Guddalur jungles; and thousands of the starving ryots from the Gundlepet and adjoining taluks in Mysore are now subsisting on this "bamboo rice."

—Some Pottery works have been established near Dadur (4 miles from Bombay) by a Parsee firm.

—The Birmingham School Board have decided to continue for the coming three years the experiment practised during the previous three, that of having the instruction purely secular and throwing the responsibility of the religious education of the children upon the parents and upon the various religious denominations. A Religious Education Society has been formed to assist the parents in doing that part of the work of teaching which the State does not, and facilities are given its agents for using the schools at hours when the attendance is purely voluntary.

—The Rev. J. D. Don, late Missionary and Minister of the Free Church in Bengal has been appointed to the pastoral charge of the Presbyterian church at King William's Town, Cape of Good Hope.

—*Indian Chr. Herald:* "A large meeting of Bengali christians chiefly from the villages in the 24 Pergunnahs was held at the Baptist Mission in Circular Road on Tuesday last. From seven o'clock in the morning until ten o'clock at night meetings of one kind or other were being held. Babu Modhu Sudun Sirkar had a meeting for *Kathakata*; the Karee branch of the *Sankirttan Sabha* from time to time sang hymns and *kirttans*, and the day closed with a crowded meeting in the Circular Road chapel, presided over by the Rev. Dr. Wenger."

"The Rev. W. Johnson B.A. of the London Missionary Society, the Rev. K. S. Macdonald M. A. of the Free Church of Scotland, and the Rev. A. Fentiman of the Wesleyan Missionary Society have within the last few days left Calcutta for England. We believe that Mr. Macdonald hopes to return in about 4 or 5 months and Mr. Johnson in about a year."

—One of the recent miracles of the Church of Rome has been exposed in Paris. It appears that a man named Riviere was afflicted with paralysis, had an ulcer in his left leg, and was deaf and dumb and half-blind. He went to Lourdes, he drank of the holy water of the shrine there, and he was cured of all his infirmities. This notable miracle attracted much notice until the French police recognized the man as an old offender and it turned out that he had feigned the infirmities of which it was said he had been cured.

—The Bishop of Calcutta presided at the Annual Meeting of the Calcutta Auxiliary Bible Society last week. Issues for the year 42,471, of which 39,000 were sold. Printing 72,000 copies.

Tuesday, March 6.

—Number of persons employed on the Famine Relief Works in this Presidency is 258,855 an increase of 9,953.

—*Times of [illegible]*: "Under Reji[illegible] along the coast the ports are open[illegible]

purports to be the expereriences of that Persian prince in spirit-life, the said experiences being received in spirit communications though Mr. Duguid, "the Glasgow trance-painting medium." The book is profusely illustrated, and many of the pictures bear under them the awful word "direct," that is to say, these pictures were (so says the book and so affirm the publishers) *actually drawn by spirits*. In each volume, however, is inserted a small slip on which is printed as follows:—"The publisher begs to say that his attention has been called by Messrs. Cassell, Petter and Gilpin, the publishers of the widely-known *Illustrated Family Bible*, to what they consider an infringement of their copyright, inasmuch as the direct pictures facing pages 33, 81, 113, 193, 385, 465, 563, have been copied more or less literally from engravings contained in their Bible. On examination the similarity cannot be denied. The publisher has expressed his regret to Messrs. C., P. and G., who have kindly consented to allow the seven pictures above mentioned to appear in the remainder of the present edition on consideration of the insertion of this notice. His explanation of their being here at all must be sought in the work itself. The fact that these pictures as set forth in the introduction are the work of no mortal hand is attested by respectable witnesses, whose names are given in the appendix. That this testimony is unshaken and unshakable, the publisher is persuaded, and the singular discovery in question only adds, in his opinion, a fresh complication to an already overhelming mystery." The spirits, we take it, had better be careful less they trespass on the domains of publishers less complaisant than Messrs. Cassell, Petter and Gilpin.

—*Bombay Gazette:* "Colonel Nuttal, Dr. Joynt, Deputy Inspector General of Hospitals in Scinde, and Major Adam, Deputy Assistant Quartermaster General, have started from Kurrachee for Mithree to fix a site and survey a cantonment for a British garrison. Mithree is 90 miles from Jacobabad, towards the Bolan."

—*Times of India:* Near Mirzapore, in the N. W. Provinces, is a very holy spot, Brindaban, where, as the Holi festival comes round the local priests reap annually rich harvests, and scoundrels of all sorts assemble to cheat, rob, or murder the wealthy pious who resort to the Setti's temple to pay their tribute of prayers and pice to Thakurjee. The priests of Brindaban have always been of the most worldly wise, and for weeks before the annual festival touts for worshippers regularly scour the adjoining districts. This year, however, the holy brotherhood has extended its operations in a business-like way by *advertising* the programme of their devotions. The advertisement runs as follows:—"Brahma Utsava, at the Setti's temple, Brindaban, will commence on the 3rd of March, 1877, and continue to the 12th of March, both days inclusive. During this period the Thakurjee (the chief deity) will be carried in grand procession from the temple to the garden-house, and *vice versa* in different kinds of conveyances as described below: 3rd March 1877, Punya Kothi and Sher: 4th, Surya and Hans: 5th, Garur and Hanuman (fireworks): 6th, Palki and Saraul (working of fountains in the garden attached to the temple): 8th, Singhasan Holi: 9th, The Great Bath (great gathering of people this day, and fountains will be worked): 10th, Asvas (horse), display of fireworks on a grand scale will commence between 8·30 and 9 p. m.: 11th, Palki and Chandrama: 12th, Pushpa Vahan."

—The "South American Missionary Magazine" [English] gives the following among other statements, as from "Rev. J. Roe, on his way to England" from the eastern coast of South America:—

"I am quite convinced that missionary effort is quite as necessary here as in Africa or India. It requires very little observation to see that the religion of these countries in not Christianity. It bears no resemblance to that set forth in the New Testament, neither does it bear any of its fruits. It is a degenerate system, socially, politically, morally, and religiously. It warps the mind and stunts the intellect by unreasonable and absurd dogmas, and degrades the affections and sears the conscience by its foul confessional. There is no 'home' here, no political 'duty,' no just idea of morality, and no religious faith among the leading men of the country.

"The Bible alone is the great hope of South America. No reforms, no new laws, no public opinion, can raise the country out of her degraded and revolutionary condition, without the divine faith of God's Word animating the dead spirit of the country.

"There now appears to be a shaking of the bones, —pulsations of life may be seen. The Spirit of God is working in South America. The way is being prepared. The country is now open to gospel work. Chili demonstrated that the Word of God is not only read, but also somewhat of its spirit imbibed. The political war-cry of the Liberal party was not, as heretofore, 'Down with Christianity!' but 'Live Christianity, and down with Ultramontanism!'

"My journey northward has confirmed my opinion. Although not near so advanced as Chili, Peru and Ecuador—priest-ridden Ecuador—are ready to receive the Word of God.

"My visit to Peru lasted a weak, during which time I preached for Mr. Weatherhead, and visited most of the places of interest in the neighborhood. My inquiries and my observations lead me to the clusion that missionary effort would be blessed there now."

—Rev. L. H. Gulick, M.D., reporting to the American Bible Society his first visit from Japan to China, as Bible agent, says, respecting his visit at Shanghai: "It is mortifying to find so conspicuous on the river, among the clumsy junks, the gallant sail vessels, the ocean steam-ships, and the river steamers, also a number of unsightly, dismasted, and covered hulks, in which the opium of British India is stored, because the Chinese will not allow of its being otherwise than surreptitiously kept on Chinese soil. How affecting to find the stolid Chinaman, in his governmental relations, steadily refusing any complicity with this trade; and how sad that opium is forced on China by nominally Christian guns and bayonets! God speed the day when the truly Christian patriots of Old England, by continued appeals to its Bible-educated conscience, shall have raised such a sentiment as to sweep the deadly trade from both land and sea, as a contraband not of war, but of peace and good-will! This impediment to the Bible, and to all Christian work, is the first fact we face as a Bible agent on landing in China; and it will for a long time yet be one of the greatest of our difficulties."

The English "Illustrated Missionary News," for November, says, on the same subject:—

"If the Turkish alliance has slain its thousands, the opium trade has slain its tens of thousands! If the former has indirectly aided a bad government to oppress and degrade and torture its own subjects, the latter has forced a comparatively good one to allow *us* to demoralize and destroy its people against its will.

"If the Turkish alliance deserves to be avenged seven fold, truly the opium trade deserves to be avenged seventy-and-seven fold. . . . . And if there be a God who visits national sins with national sorrows, we may be very sure a day of dark and terrible retribution must yet overtake us, if we allow our government, for the sake of gold, to continue to force the deadly and fascinating opium poison on an empire of four hundred millions, to whom we ought to be sending, instead, the Bread of Life, the glorious gospel of the blessed God."

Wednesday, March 7.

—Dr. Cornish, Sanitary Commissioner of Madras, has entered an official protest against the insufficient allowance of food allotted to the labourers on the relief works under the new scale. He declares, as a medical expert, that 16 oz. of grain are not enough to maintain an adult labourer in health, much less to satisfy his cravings.

—*Times of India*: "We learn that the sentence of the Courtmartial held last month at Mhow finds Private Chinnock, 3rd Hussars, guilty of killing his wife, and he is to be hung under orders of the officer commanding the station.

—Fyzabad correspondent of the *Lucknow Times* estimates the loss of life at Ajoodhia as between three and four hundred.

—*Japan Gazette*: Captain Taylor, of the Iris, who passed Aries Island on the night of the 29th ultimo, on his way to Yokohama from Takao, informs us that the volcano is in an active state of eruption. He estimates the height of the flames from the mouth of the crater to be from one-seventh to one-sixth of the actual elevation of the mountain above the sea level. This would give the column of flame the immense height of from three to four hundred feet. Captain Taylor says that the sky was illuminated as though a city were on fire, and that hugh masses of rock, plainly visible from the deck of his vessel, were hurled into the air, and describing a curve, fell, leaving behind them trails of fire, like so many gigantic rockets."

—Prizes were given to the children of the Baptist Church Day School, New Foras Road, on Monday. The children were 49 in number.

Thursday, March 8.

As an illustration of what the Suez Canal [illegible]

ship that left Liverpool Sept. 12, 1876 and of a steamer that left the same port Feb. 3, 1877, nearly five months later.

—*Times of India*: A soldier of the 44th Regiment at Secunderabad attempted last week to commit suicide in a novel manner. Determined apparently to die in his bed, he took his loaded rifle into his cot with him, under the blankets. Aiming the muzzle at his heart, he pulled the trigger, but the weapon slipped and blew off his arm at the shoulder. The limb was subsequently amputated.

—Same: "About three months ago, the Magistrate of Baluadshuhur, in the N. W. Provinces, gave permission to the dissenting party among the Hindoos of the city to parade their god on a certain high-day. This permission the orthodox party resented, and on the day appointed collected, with extraordinary secrecy however, at various points, where clubs and missiles had been previously stored for the occasion. The Khurjas, the dissenters, with all due pomp, appeared with their god, but in mid-street were violently assaulted by a mob, some ten thousand strong, who, as they had meanwhile managed by false reports of disturbances elsewhere to draw off the police force, found little difficulty in routing the handful opposed to them, pounding the god into pieces, and wrecking his car and paraphernalia. Before they had finished, however, the police returned, and with them Mr. Hardy, the Assistant Magistrate, and Mr. Scott, the Superintendent of Police, who went forward to the mob and ordered them to retire. Instead of doing so the crowd rushed upon the representatives of the law. Mr. Hardy promptly called a few constables together, and charging the advancing mob, gave his men the order to fire, the volley was effective for the moment, and Mr. Scott, who had to cut down with his sword one man who attacked him, coming up, the two of them, with a handful of police behind, crumpled up the swarm of rioters and drove them *en masse* from the city."

We cannot understand why these Hindoo gods should not be content with their own sacred places, removed from the *profanum vulgus*, but have such an itching to get out into the bazaars.

—The Telegraph Construction and Maintenance Company successfully completed the laying of the Eastern Telegraph Company's triplicate cable between Aden and Bombay, yesterday afternoon.

—A correspondent in Berar states that the Mussulman population of obscure villages even, in that province, have been contributing their mites to help the Sultan. Will they help him to pay his debts?

—*Indian Mirror*: "In the constellation of the Swan there appeared on the 24th of November last, a star of the third magnitude. The new star was not before that date included in the 324,000 stars counted as visible to the naked eye in the chart of the heavens, or rather in the half of the star-sphere. So the new star must have been invisible before, being below the stars of the eighth or ninth magnitude, but now it assumes the brilliance of one of the third magnitude." Our contemporary has made a portentous mistake in the number of visible stars. There are two ciphers too many.

—Calcutta paper: "There was a very large attendance at the Calcutta Town Hall on Saturday evening, to hear the lecture of the Baboo Keshub Chandra Sen on the subject, "Philosophy and Madness in Religion." His Excellency the Viceroy and Lady Lytton and His Honour the Lieutenant-Governor of Bengal being also present on the occasion. It would be perfectly impossible to give even a brief *resumé* of the lecture without entering into details, and we must therefore content ourselves by starting that the argument of the learned lecturer was directed to an expatiation on the subject of inspired religion as compared with the theories of the Buddhists and Hindus. He concluded his lecture with a series of remarks on "evolution," affirming the theory that the primitive condition of man was inorganic matter, out of which was evolved the brute species humanity, and eventually divinity. The lecturer, who was warmly applauded by Lord Lytton and the rest of the audience, made frequent references throughout his discourse to the precepts inculcated in the New Testament."

—A Bangalore paper says:—"The incident of two thousand five hundred famine-stricken people being seized with a panic, on the approach of the carriage and escort of the Chief Commissioner, on Thursday last, at the Pettah Relief Kitchen, shows what exaggerated ideas the common people have of the powers of the Government under which they live and enjoy the surest protection. These poor people at the Pettah were led away by the idea that the Government was bringing the whole of the railway to deport them to some foreign country, and that Mr. Saunders, as the *pedda doray* (the great man) was to be, the guiding spirit in their deportation, as he, in their opinion, can order any thing to be done under the sun. It took some time, as has been recorded, to disabuse them of this absurd idea and to restore order." One man was killed.

—The Distribution of Prizes to the children of the Scottish High Schools, was made on Tuesday H. E. the Governor presiding. There are 119 pupils attending the schools. The Report of the examiners speaks favourably of their progress. Rs. 17,928 has been raised for a Building for the Fort School; Rs. 35,000 is needed, which, it is hoped, Government will duplicate. Speeches were made by Mr. Bythell, Mr. Graham, Mr. Conder, Mr. Chapman, and H. E. the Governor.

—*Indian Mirror*: We have year after year protested against the barbarous and immoral customs prevalent among the people on the occasion of the festival of the *Dole Jatra* or Holi which takes place about this time of the year. Filth of all description is poured upon the persons of those who walk through the streets, and much more horrible filth in the shape of obscene songs and language is uttered aloud, with hellish gestures as soon as any woman comes into the sight of those who utter these abominations. The Police is appealed to in vain, and the whole city present a vileness only equalled by Sodom and Gomorha.

—*Dnyanodaya*: "The latest telegrams from the United States bring the news that the commission, appointed to examine into the difficulties of the late election, has decided that Hayes, the Republican candidate, has been elected and consequently he has been inaugurated President. It is a matter for sincere gratitude that the threatened troubles have been quietly averted. The people have had time to think over the situation; and, notwithstanding many unwise things which have been said and planned by the extremists of both parties, it has been evident from the first that the great majority of the people were determined to have the person who had been lawfully elected, made President. The difficulties through which the country has just passed have been very critical. They have exhibited at once weak points in the government and strong points in the national character. Many of the leading men have felt that the strain upon the government and upon the feelings of the people has been, in many respects, greater than that to which they were subjected at the time of the late civil war. By this as by the former trial, the nation has been made stronger. The great difficulty of the situation was that there is no law exactly applicable to this case, but what the law in its weakness could not do, the strong voice of the people has settled in a just and honorable way. It is doubtful, if any other people in the world, under similar circumstances could have done so well. It is now to be hoped that the new administration will satisfy all the anticipations of its friends, by a judicious, energetic and honorable rule."

—The following is from an address by Canon Duckworth published in a home paper and reproduced in "*On Guard*": "Early in this year I stood by the side of one of our missionaries while he preached in the open air to a crowd of natives is one of the largest cities of our Indian Empire. I shall never forget the rapt attention with which he was listened to up to a certain point. But, all at once, the eyes that had been so keenly fixed upon him were withdrawn, and the men exchanged scornful smiles and murmurs, and shook their heads in doubt and disapproval. I inquired the cause of this sudden change of demeanour, and I was told that the preacher had been describing the visible fruits of conversion to God: he had been telling how 'old things passed away and all things became new.' He had described the Christian as temperate, chaste, forbearing, and forgiving, pure in heart and pure in life. But his hearers would not accept the description for a moment. *They* saw Christians day by day, and their observation gave the lie to it. That was a mournful experience, brethren; and not less mournful were the words spoken to me in another great city by a native of high character and education. 'If,' said he, 'English Christians would only practise one-tenth of what they profess, India would soon be converted. What we want from you is not more Christianity but more Christians.'"

Friday, March 9.

—The Str. *Mirzapore*, with English Mails, left Aden for Bombay Wednesday, 7 p.m.

—Deaths last week, 658 being 244 in excess of the mean.

—A London Company is prepared to supply Bombay and other cities in India with block ice, to be manufactured in each place. The capital has been subscribed and the machinery will shortly be despatched.

—A depth of 2,050 fathoms has been found between this and Aden by the *Hibernian*, engaged in laying the telegraph cable. As that depth the temperature was 36°, about 40° below that of the surface. We are somewhat surprised at this, as it is only 4° above the freezing-point. The *Hibernian* proceeds to Penang, to lay the cable between that place and Rangoon.

—*Overland Mail*, Feb. 16: General Changarnier, the well-known French general and senator, died on Feb. 14, aged eighty-four.

The Queen returned to Osborne on Feb. 9.

The Prince of Wales, on behalf of Her Majesty, held a levée on Feb. 15, at St. James's Palace, when some 230 gentlemen were presented.

Mr. Gibson, Q.C., the Irish Attorney-General, has been re-elected member for Dublin University.

Mr. Froude will be the candidate at the next election for the Lord Rectorship of Glasgow University.

Amongst the deaths recorded this week are:—Sir J. E. Harington, Bart.; Sir W. Fergusson, Bart. F.R.S., Sergeant-Surgeon to the Queen; Lady Augusta Vivian; Gen. W. N. T. Smee, F.R.S., Bombay Army; Hon. Wm. F. Byng; Capt. R. W. Norfor, H.E.I.C.S.; Rev. G. Gogerly, formerly London Mission Society, Calcutta; and Mr. J. Lawrance, late Suptg. Surg., Madras Army.

There is a movement on foot—the Alexandra Palace having come to grief—to save the Crystal Palace from a similar fate by making it a national institution.

The arrival at Rome is announced of a costly present to the Pope from the French Catholics, as a depository for volumes in all the languages of the world containing the Bull on the dogma of the Immaculate Conception. The most expensive wood, precious stones, mosaics, and Sèvres porcelain and pictures have been lavished on this imposing piece of funiture, which is crowned by a silver stature representing the Immaculate Conception. The volumes to be enshrined in it contain pictures bp, as well as, of recently-converted savages of Oceana and Australia.

At Rome a gloom was thrown over the Canival fetivities by the sudden death of Signora Emma Marignoli, wife of the Senator Filippo Marignoli. At three o'clock she was in her balcony, which had been decorated with great splendour in the Japanese style, the guests wearing the costume of that country, when she was taken suddenly ill, and expired at seven.

Baltimore: Seventy vessels were locked in the ice about twelve miles down the bay, and the crews were in great distress. It was reported that four of these ships had gone down, having been pierced by the ice, and that the crews were lost. At Philadelphia the ice extended a long way down the Delaware, and a large number of vessels, including the steamers *Panther* and *Achilles*, were caught in the ice. Several of the crews were rescued by an ice-boat in a half-famished state. The ice near Pittsburg caused damage to the amount of no less than 12,000,000 dols.

—*Advance*: "Mr. Moody has done nothing which better illustrated his practical sagacity than his Tea-party, last Friday evening in Farwell Hall, for the reformed drunkards. The large hall was nearly filled with men, who, a little while ago, were the wretched slaves of drink, but who now profess to be saved by the grace of Christ. The time appointed for the gathering was half past five. Most were promptly on hand. The ladies from several of the churches had provided ample supplies of tea and coffee and buttered bread. Mr. Sankey led them in singing, "Hold the Fort;" "Pull for the shore;" "Hallelujah, 'tis done," etc.; all joining vigorously in the singing. Addresses of the most sensible, practical, searching, and yet encouraging sort, were made by Mr. Moody and also by Mr. Sawyer. A multitude of Scripture texts were recited by the men in all parts of the house. But when Mr. Moody asked those who owned no Bible to raise their hand, it appeared that about one-third of them had none as yet. But nobody besides themselves, knows how deep was the pit from which not a few of the men have been snatched, and how almost utterly destitute they were. A "Gospel Temperance Society" was organized on the spot, with Mr. W. H. Murray, of the Board of Trade, for President."

—Two steamers with arms and ammunition, lately sailed from New Haven for Constantinople. They carried 10,000,000 cartridges, 20,000,000 balls and several hundred thousand shells, besides many tons of powder and 30,000 rifles.

Selections.

MEMBERS OF CHRIST'S BODY.

As the limbs have no life and vigor without the body, so by the figure, the body has no motion, activity, or demonstration without the limbs. We are not only to depend on Christ and *live* in him, as his members, but we are to be *used* by him as his members. The body cannot undertake any movement without the feet. Whither would Christ go among men? What scenes would he frequent? What thresholds would he cross? What circles would he visit? Down into what vales of lowly life would he descend? The feet must bear him whithersoever he would go. We are his members. We must carry his presence everywhere according to the desire of his heart.

The body cannot work without hands. What would Christ do for humanity? What tasks would he fulfill? What burdens would he lift for the heavy-leaden? What sinking forms would he sustain? What lost little ones would he lead into safety and shelter? We are his members. We must be hands to all his gracious purposes of doing for the needy and helpless.

How shall Christ record what is in his heart? How shall he tell the story of his sacrificial love? How shall he warn the tempted? How shall he recall the erring? How shall he cheer the sorrowful? How shall he call to deafened ears and sluggish spirits? We are his members. We must be lips and tongues to all this fullness of Christ's love and longing. Else the world will miss his utterances, and all his voices of truth and grace will be silent.

Ah! what a trust is this! what a responsibility! We have not thought of this perhaps as we should. We have not felt it as he would have us. We have to take up this active service for him as our office, our call, our function as members of his body.

And as his members we are to go to nowhere whither he would not go. We are to put our hand to no doing which he would not undertake. We are utter no words which he would not speak. Our feet are not ours—they are his. Our tongues are not our own—they are to speak only for him.

Let us look upon this close and tender union more frequently—on this side of it, on this sense of it—and fulfill henceforth this ideal of our membership in the body of Jesus.—*Rev. A. L. Stone, D.D., in Pacific.*

LOVE'S SUPREME CLAIM.

HERE is a brief but at the same time perspicuous setting forth of that "mystery of the gospel" which so many hearts are just now reaching out to fathom, and of which experience is the best interpreter:

"Christ died for us, according to the Scriptures." "He was wounded for our transgressions." "Immoral," exclaimed skepticism; "A just sovereign cannot prrmit the substitution of the innocent for the guilty." If the objection holds it holds tremendously. An immoral salvation is impossible; more, it revolts our best nature, which assents to justice and condemns injustice. An immoral salvation might command the assent of rogues, and be embraced by corrupt buyers and sellers of principle; but an honest man would have none of it. Is it not strange, then, that good men, honest men, strong men, wise men, embrace this doctrine of Christ's death for us? If it is immoral to a skeptic, must it not be because he does not really understand either the doctrine or the human heart?

There are three great lights thrown upon the cross out of heaven, and these lights make Christ's sacrifice moral, just, perfectly consistent with our best aspirations. The first light is the *voluntary* sacrifice. "I lay down my life; no man taketh it from me." The second is that, *practically*, this sacrifice is for those whom it saves; that is, *it reforms*. The third light is higher than the heavens, but it reaches the earth. Infinite Justice cries: "This is my beloved Son in whom I am well pleased." Suppose now a man of a woman suffering in the stead of another out of love. Let the severest human judge say, if he dare, that this suffering for love does not make the guilty man same less guilty that the love does not seem tochange all the lights around his case. You have seen a wretch saved from death by the story of his wife's sacrifices for him. Her love made not pity for her alone, but interest for the prisoner. The jury said, "If he inspires such love be is worth something." It is in our nature; nothing is more human. Our sense of justice does not revolt from it, but assents to it as a supreme light of love. But how much stronger in a court of justice becomes love's plea, when it can add, "*My love has reclaimed him.* See! he repents; he lives a new life; he obeys the law." Divine approval of the sacrifice is the highest verdict of justice; but the best verdict to be had on earth is in no wise different. No full, round, perfect justice can deny love's claims for the souls it has reformed. The claim is as resistless in a sound human heart as it is on the throne of thrones. There is no Bible salvation without regeneration of nature. Chrith died for us that he migh present us to the Father "without spot or wrinkles, or any such thing." We have no right to split theology into sections so as to show the slain Lamb apart from the innumerable company of redeemed souls. The travail of his soul issues in a mighty birth. "He shall see of the travail of his soul, and be satisfied."—*Methodist.*

THE SPIRITUAL SENSORIUM: WHAT IT ARGUES.

BY MRS. E. W. TRUE.

OUR scientists themselves allow that man has a spiritual sensorium, as well as an intellectual. Then it is plain from their own mode of reasoning, that there is a spiritual world; for, according to them, everything gets its conformation and transformation by adaptibility. For example: The feet of the animal get their shape and facilities from the kind of soil they traverse, and their necessities for obtaining food. Birds undergo a gradual change of beak according to the kinds of substances they are under the necessity of working upon; and so on, *ad infinitum*. Then, man's spiritual susceptibility has been produced by the demands made upon him by relations to a world invisible and superior to him; for it must be allowed that his spiritual nature is superior to his other capabilities, inasmuch as it raises him from degradation when merely mental appliances fail. Therefore, the universal tendency of our race to look upward to an Infinite parentage argues, scientifically, the existence of the Father of our spirits.

The unutterable crying of our souls for guidance in the perplexities and under the responsibilities of this life, argues that we have an omniscient Guide whose messengers stand ever ready for a call for service. The strong yearning of our hearts for a Mediator, in times of distress, inward or outward, argues that there exists a Mediator—whether it is the mother-nature in the Divine, as some believe, that has clothed itself in humanity, which humanity is the Son of God; or whether the Son was with the Father before the worlds were made, and at length took upon Himself our form for awhile, that He might approach us, and teach us to draw nigh the throne on high with confidence, knowing we have an Advocate there. However it may be, it satisfies our hearts. It is what we needed—that the Divine should come to the human, and lift us up. The humanity which was assumed is our brother; the Divinity dwelt in it, that the divine love might touch us. What multitudes of souls there were, longing for that Divine coming! And why did they so long for the manifestation, if there were nothing to be manifested from above them? We ask the scientists, and those who follow them absolutely, what produced the longing, and what gave the susceptibility to receive, scientifically considered, if it was not the very preparation made in the heavens?

The sighing of our souls to see perfection, and some time to possess it—not only in love, but in the other faculties—and to commune, undisturbed by any evil, with pure and sweet intelligent beings, and have employment with them, argues, scientifically, that "We are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Nothing but the will of the human being can overrule this call for upward development; and if he turns away, he does violence to his nature, and goes downward.—(*Zion's Herald.*)

MANDALAY HILL.

BY MR. HENRY SOLTAU.

WHEN I was at Mandalay I went, in company with Messrs. Fairclough, Rose, and Stevenson, to see Mandalay Hill, a beautiful eminence situated to north-east of the city.

We passed through the city, entering it by the west gate, and leaving it by the north, and after walking some distance found ourselves at the foot of the hill.

Several handsomely-built kyoungs (monasteries) lay scattered about, and long rows of zayayt for travellers were built by the side of the road. The pony was left at the foot of the hill, which he ascended under the shade of a covered way which shelters the whole of the path up to the pagoda. Half way up the hill sat a blind fiddler, whose fiddle was something like a European one, but differently played. He chanted a miserable apology for a tune, which he attempted to accompany on his instrument. What amused us most was the dexterous way in which he employed his toes to play some cymbals fixed into a piece of split bamboo. Leaving him to discourse his sweet strains, we passed on, still ascending the hill, which became more and more rugged.

On the summit is built a pagoda, and the first object which met our gaze as we entered was an enormous figure of Gaudama standing in the attitude of preaching, the right hand stretched out as if laying down the law. The figure was so large that we could easily walk under the tail of the gown. To his right was another massively-built gilded figure of a priest kneeling as if in the attitude of prayer.

The views in every direction were magnificent. At our feet lay the city of Mandalay, its outer walls surrounded by a broad piece of water. It looked very well; the roads are regular, and the whole place is built in blocks. With fine buildings and well-made roads this would be a beautiful and imposing city. Paddy fields, half covered with water, or clothed in rich green, stretched away round the suburbs, and the river wound about in the plains till lost in the distance.

We walked along the crest of the hill for some distance, drinking in the deliciously cool breeze, and enjoying the splendid panorama. We did not, however, remain long, as the rays of the sun were already becoming powerful, and we had so long a walk before us. We met several men and women toiling up the steep steps as we descended, carrying heavy loads of offerings for the Poungees (priests) on the hill, all of which labours they expect to be rewarded for hereafter.

At the foot of the hill we turned off to the left, after visiting an idol-house, in which is an immense alabaster figure of Gaudama, about twenty-five feet high, and several feet broad and thick. The image is cut out of a solid block of alabaster, and was brought here from a great distance; how conveyed nobody seems to know. We next went to see a still more

REMARKABLE SIGHT.

In the distance it looked like a vast assemblage of small pagodas newly built and whitewashed, but on nearer approach we found it to be the famous tablets on which the present King is having the sacred books of the "Beetigal" written. A large square has been formed by a substantial whitewashed brick wall. Entering the square by massive wooden gates, which are carved and gilded, we found the enclosure to be filled with little miniature domes, thirty-four on each side of the square. Each of these miniature pagodas is surmounted by a golden "tee" hung with little bells. The pagodas are built in the shape of an arch surmounted by a dome. In the very centre of this archway is placed an alabaster slab like a grave-stone, carefully engraved on both sides in Burmese characters. The stones vary somewhat in shape; one ordinary-sized one that I measured I found to be five feet high by three feet six inches wide, and four inches thick. On these slabs the sacred books are being written for the sake of durability, as hitherto they have only been preserved on palm leaves.

THE GREAT EXPENSE.

The King is doing this at his own expense as a work of merit. Each slab costs him 500 rupees, and as there are 728, the expense of the slabs and engraving alone must be equal to £33,400 of our money, to say nothing of the costly little pagodas in which they are placed. Does not this zeal put us to shame?

In the centre of this block of pagodas stands one built after the ordinary method; the only novelty in connection with which that I noticed, being a pavement formed of loose squares of solid thick glass, each about nine inches square by two thick, each square having a flower-like ornament stamped upon it.

This was altogether one of the most interesting sights in connection with our visit to Mandalay. The contrast between the law engraved on stone and the writing of the Spirit of God on the hearts of believers came with striking force to our minds, after looking at these sacred writings in this land of darkness and death. What Mandalay, and indeed Upper Burmah generally, wants is living epistles of Christ: men and women as clearly showing forth the heart and teaching of Christ as these tablets reveal the teachings of Guadama. When we have 728 "*living epistles*" in Mandalay, puchased with the inestimable price of the precious blood of Christ, then will there be such

a light in this land of darkness as no power of the devil shall be able to quench.

The sun was becoming so scorching that we hastened away much sooner than we should otherwise have done, and turned our steps towards the Mission School. The walk was a very hot one, but having umbrellas and topes we suffered no ill effects. —(*China's Millions.*)

"DIG A WELL."

It is related that a disciple of Mohammed came to him one day, and said, "O prophet, my mother is dead; what is the best alms I can bestow for her good?" The prophet replied, "Water. Dig a well for her, and give water for the thirsty." The man did so, and said, "This well is for my mother."

The idea was an excellent one. Not that the well could do the mother any good; but in that thirsty desert land it would be the best monument for her that could be devised; it answers the two-fold purpose of perpetuating her remembrance and of giving water to the weary and parched travellers. Thus "Jacob's well," for so long a time, has not only reminded pilgrims of the patriarch, but refreshed them with water.

The world is a spiritual desert. But there is a Fountain from which every soul may quench its thirst. Our Saviour said, "If any man thirst, let him come unto me." This is the Fountain; and they who labor to bring souls to Christ, "dig a well."

Would you perpetuate the remembrance of a precious mother? "Dig a well." In her name set apart a fund for the advancement of the Saviour's kingdom.

Do you wish some enduring monument of a dear departed child? "Dig a well." Set apart, for the spread of the gospel that which would have been devoted to the maintenance and education of the child. Better expend it thus than in rearing costly monuments of marble.

Would you rear a monument to your own memory? "Dig a well." Paul and Howard and Henry Martyn and Harlan Page each "digged a well." We trust many good men and women are now digging their wells. They are laying up for themselves enduring riches, building lofty monuments which times will not crumble. (See Matt. vi. 20; Rev. xiv. 13; Ps. cxii. 6; Prov. x. 7.)

Do you wish a fountain to slake your own thirst? "Dig a well." The person who digs a well not only supplies others, but also supplies himself. It is an order of Providence that Christian beneficence shall react for the good of him who exercises it. "He that watereth shall be watered also himself." (Prov. xi. 24, 25; xix. 17; Cor. ix. 6-11; Luke vi. 38; xviii. 30.) This is the very figure we have been using. It is God's idea. Facts seem to confirm these Scriptures. A gentleman gave one year £20 to the British and Foreign Bible Society; the following year he gave £2,700; and the year following that £5,600. When asked how his charities increased so largely, he replied, "The more I give, the more I get."—*Divine Life.*

TESTING GROUND.

BY MRS. W. E. BOARDMAN.

"My brethren, count it all joy when ye fall into divers temptations (or trials), knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

It takes the rain to bring out the beautiful rainbow, and it takes adversity to bring out the love of God. And as the colors of the rainbow shine brightly in cloud, so do the promises of God appear more glorious in the hours of the deepest trial.

It is when the widow is brought to the deepest sorrow, when her last penny is gone, and her sons are to be sold, it is at this point that the special care of God is revealed, and His precious love for her individually is seen shining away all the mists that surround her life, thus enabling her to count it all joy that she should have been thus tried.

It takes the trial to prove or test our faith. These trials or temptations are the steps in the ladder to lead us up to God. It was not during all those years of prosperity that the faith of Job was put to the test. And it is the complaint of Satan that he was so hedged in, both his person and property, that he could not touch him. But when the time came for God to take Job into a deeper knowledge of His love, He lets down this hedge, and Satan enters at once upon his work of devastation.

How wonderful to trace God's mode of using Satan to accomplish the discipline of His much-loved servant! See the dexterity of the adversary in the complete destructions of exen, asses, servants, sheep, camels, and sons and daughters as well. What quick work he made of it when once he had leave to take hold of Job's possessions! What skill he uses in putting into successful operation all these many different instrumentalities! He marshaled the Sabeans, the fire, the Chaldeans; and as prince of the power of the air, even the winds were used in this great devastation.

It is God's individual dealing that brings us near to Him. The losses come, we stare vacantly around into the empty place, and, finding no comfort there, we are driven to look at the bright promises that bring out the love of God. And it is by seeing His love that we are led to count it all joy that we did fall into divers trials.

But instead of seeing the hand of the Lord when losses and sorrows come, we look at the instruments God uses, and see only the Sabeans, or the Chaldeans, or the fire and wind, and complain of them; we are not learning the lesson of counting it all joy, and therefore we must fail of letting patience have her perfect work. It is God Himself letting down the hedge, and for the purpose of bringing us to know more of His love. If, then, we do not doubt that love, we shall be more blended into the divine life, and see the power of God in the midst of trial shinning through the mist, and bringing out in us the bright colorings of faith, which will enable us to count it all joy that we have been so closely cared for by our Lord.—(*Times of Refreshing.*)

BETHANY MISSION AND JOHN WANAMAKER.

BY MRS. SARAH K. BOLTON.

We brought from Philadelphia one delightful memory, more lasting than the remembrance of art and costly treasure—John Wanamaker's mission. Invention and culture, while they lift humanity, do not give a passport to eternal life. Bethany Mission has been the means of saving the souls of thousands.

About twenty years ago, a young man, then in his teens, poor and comparatively unknown, becoming converted, desired to work for his Master. Going into a portion of the city most needing it, a prayer-meeting was started in a little room over a shoemaker's shop. Only a few came to pray. Gradually it increased, until a tent was used. The Sunday School and the prayer-meeting soon became a power. Saloons lost patronage. Idle, swearing young men no longer lounged on the corners. Persons who had prophesied that the young Superintendent would be insulted, were doomed to disappointment. Never but once was he touched, and then a snowball was thrown against him, by some unknown person, as he was taking a poor little child to its burial. Not long afterward, a repentant young man came and confessed the deed, and humbly asked forgiveness.

A tasteful, substantial edifice was, after a time, erected. Business cares crowded upon the young leader, but as money was made he seemed all the more anxious to serve his God. Now, at the close of the twenty years, a work wonderful in extent, and blessed in results, has become one of the marked things of Philadelphia. Bethany Sunday School is known abroad as well as at home. A few years ago, the poor boy, now grown to be worth his millions, rebuilt the edifice, giving a thank offering of $60,000 to it. Solidly built of sandstone, rich in architectural beauty, close beside it Bethany Church, with its 1,200 members, an outgrowth of the Sunday School, surrounded by tasteful brick residences, it stands a beautiful monument of an earnest life. Most fitting is the lettering over the front entrance. "A little child shall lead them." Within, the building is a model one. Galleries are on every side—one above another on two sides. Large class-rooms on all sides of the main room, are divided from it by sliding glass doors. The Pastor's Bible class of 200 young ladies, in the rear, is shut off by crimson curtains, as well as doors, giving it a most attractive appearance. The walls are beautifully lettered, and the frescoing delicate and tasteful, in blue and gold. The exercises were intensely interesting. Every one of the five thousand visitors, who had waited perchance an hour on the sidewalk, before the doors were opened, looked with unfeigned wonder and gladness upon nearly 3,000 children, as they repeated in concert verses from the Bible, and sung Gospel Songs. The opening exercises were brief—much singing, with perfect system and promptness. Then the doors were closed for study, the superintendent talking his class into the church. After this, *all* came together for the closing words. Mr. Johnson and his young daughter, whose singing was as sweet as any we ever heard, sang several pieces alone, and the audience listened as though entranced. Fortunately his service of song has been obtained for this special field.

Mr. Wanamaker, slight in form, with clean shaven and almost boyish face, and unassuming manners, then spoke to the large audience, with great earnestness and power. A man of quick sympathies, he has learned how to move hearts. When the exercises were closed, all were invited to remain to the half-hour prayer-meeting, and thousands, from all parts of the country, stayed to speak together of their work in winning souls. We came away, having had another proof of God's blessing upon an earnest heart, and a willing hand.

Mr. Wanamaker has an elegant home, and three massive dry-goods stores, has been one of the leadingmen of the exposition, fills offices of honor and trust constantly, but his work on Bainbridge street corner Twenty-second, with that of the pastor, Rev. Mr. Miller, and the singers and missionary corps, will live after all his other labors are forgotten. John Wanamaker needs no other monument.—*Advance.*

FRANCE AND THE JESUITS.

One of the enigmas of the period to the student of history, is the extent to which, of late years, France has been willing to bow its neck to the behests of the Jesuits. Until quite recently, the Gallican clergy was proud to assert its rights for France in any conflict with Rome, and the Vatican was well aware that it could find no abject slaves in French priests. But since the war with Germany, especially, all this is bravely altered, and though France bears the name of "Republic," it is, in reality, bound hand and foot by the Order of Jesuits, whose intrigues enter into every measure that is brought before the people.

The only man who has had the courage to stand up against this mighty power in all France, and represent in his native land the principles of opposition to the new fangled dogmas of the Vatican council, is the Abbe Michaud, who has recently published a valuable work entitled, "The present condition of the Roman Catholic Church in France." It was immediately suppressed, however, and he was banished, and has taken refuge in Switzerland. Here he has had his book translated into German and published with additions; and thus it again appears to the European world. The very fact that he has not the liberty of speech and the press in France, proves the power of those who now oppose him.

The Jesuits are not satisfied with again having made Spain the firm arena of their operations, but are determined, if possible, to secure France also; and if they succeed in making France a ready instrument for their will, they possess the two most ambitious powers of Europe, and those which are most ready to make material and spiritual conquests where the way is open to them. Abbe Michaud deserves the credit of having unveiled many of their plans, and it is a great pity that all France could not read his book and learn the urgency of their condition. He asserts that of late the Jesuits have been more open than ever before in their plans, and are now determined to lay hold on the most important civil and social institutions for their special benefit. Already they have immense power in the army, the schools, the press, the civil administration, and all benevolent institutions. He declares Romanism to be a consuming cancer in a Republic not less than in a monarchy, and gives the historical proof of it in his book.

Michaud affords abundant evidence that the proud Church of France has succumbed to the despotic commands of Jesuitical rule, and shows that French Bishops are now the obedient instruments of the Vatican. The priests have become willing tools in the hands of the Bishops, and the great mass of the laity are the abject slaves of the priests. The last act of this enslavement occurred when the Bishops quietly bowed to the dogma of infaillibility. This subserviency has gone so far that the French episcopacy has become but "dust under the papal slipper."

A significant element of Jesuitical strength among the laity is a so-called "lay-party," whose principal organ in the press is the paper known as *L'Univers*, published in Paris, and controlled by the notorious Veuillot. This sheet has set itself as the guard and censor of the French clergy, and holds the rod over them so completely that its editor and proprietor is popularly known as the "Pope of France." Veuillot is a man of rare acumen, just such as Rome chooses as its instruments, and is no fanatical religionist, but rather a man of a frivolous character who gives zeal and talent to the work for the money and the notoriety which it gives him. In the course of his history he has followed nearly all shades of opinion, and worn many political masks, even to being a republican and revolutionist. He is now so devoted to the fanatics of the highest and the lowest orders in

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

France, that even the pious Montalembert once called his sheet, the "journal of the clerical mob."

The clerical party pretends, at times, to be displeased with his zeal, but in every contest he is sure to come out ahead, and is evidently the pet of the most fanatical Catholics of France. He is the great shield and protector of the Jesuits in France, and openly sustains them in all their efforts to obtain possession or places of power in the Church and in the schools. Veu l t has completely thrown off the religious mask i hi sheet, and openly proclaimed his a m s to be politica'. Directly or indirectly, he works against the republic, and is openly in favor of the restoration of the ancient monarchy, and a war of revenge against Germany. He works with all his energy to stir up hatred among different classes of society, and encourages his followers to take an active part in the mania for miracles and pilgrimages. And the more this policy succeeds, the higher rises the stock of all Jesuitical enterprises. When the Protestant deputy in the French chambers—the well-known Pressense—brought in a bill to make perfectly free to all sects the right of assembling for religious purposes, he was voted down at the dictate of Veuillot, who threw into his face these arrogant word: "When we are in the minority we claim the liberty of our principles; when we are in the majority we deny it to you according to our own." This is the policy of the Jesuits, not only in France, but everywhere. The recent crisis in the French ministry was caused by the demands of the French clergy, and men rise or fall in France more because of their religious alliances, than on account of their political convictions—because the Jesuit is in French politics. (*Zion's Herald.*)

TWO SOLEMN QUESTIONS.

JUST ask yourselves this question "On what am I resting for safety in the prospect of that day, when the Lord shall shake things to their very foundation?" If there be a mixture of anything with the work of the Lord Jesus—if there be a looking to any other atonement to make your peace with God, but the "precious blood" of Jesus, you are standing no a hollow foundation which will not bear you.

But if, on the other hand, you can, as before the Lord, answer that question satisfactorily—if you can say, "the Lord knows there is not anything which affords peace to my wounded conscience, but the cleansing blood of Jesus;" then ask yourselves another question, "Is my testimony clear and distinct before the world? Am I evidenced amongst men as a servant of the Lord? Does the world understand me?" For, you may depend upon it, the world is very sharp in its discernment and marks the inconsistencies of God's people. Though it wallows in sin, it can see sin as a blot upon the character of a professor. We ask, what testimony do you bear before the world? We live in trying times, and it behoves those who would honestly manifest to the world around them that they are the servants of God, to live very near to the Lord.—*Selected.*

TELEGRAPHIC NEWS.

Washington, March 1st: The work of the Presidential Electoral Commission being finished, a joint Session of Congress has been held, at which Governor Hayes was declared President of the United States in succession to General Grant.

London, 2nd: The report published by the *Times* from St, Petersburg on the 2nd ultimo, respecting the demobilization of the Russian army, proves to be utterly false, neither was there a Council held as was stated.—The British Ironclad fleet lately at anchor in Besika Bay has left the Pirœus for Malta.

3rd: The House of Commons, after a long debate, have negatived by 170 against 56 votes a motion brought forward to withdraw from the declaration of Paris, signed by the European Powers in 1856, for the abolition of privateering in time of war. Lord George Hamilton (Under-Secretary of State for India), in reply to a series of questions put by Sir George Campbell, said the title of *Kerser*, as applied to Her Majesty in India, was Arabic and not German. With reference to a new summer residence for the Viceroy of India, he said that it had already been decided to build one at Simla. Mr. Gerald Fitzgerald (Deputy Comptroller General in the Financial Department of the Government of India), he said, had simply chosen to spend a year's leave in the service of the Khedive in carrying out Mr. Goschen's scheme for the re-organisation of the finances of Egypt. Mr. Heddert, the Liberal candidate, has, after a closely contested election, been selected to fill the vacant seat for Oldham.—In compliance with a special request from the Colonies, Col. Sir W. F. D. Jervois, Governor of the Straits Settlements, has been ordered to proceed to Australia to advise as to the best means of improving the defences there. The reason assigned for the British ironclad fleet quitting the Pirœus is that the state of politics does not require its presence in the East.

Canstantinople, 3rd: The elections commenced here yesterday and Parliament is convoked for the 12th inst. The Crotans have refused to send Deputies.

Berlin, 5th: General Igmatieff has arrived here on a special mission from Saint Petersburg, and will afterwards pay a special visit to Vienna and Paris.

London, 5th: The Chefoo Convention still remains unratified, and Lord Derby has requested Sir Thomas Wade to prepare a Memorandum giving the reasons for every concession made.

Washington, 5th: President Hayes has issued his inaugural Address to Congress, in which he strongly urges the union of all parties, so that an orderly Government may be restored to the Southern States, which have been the scene of so much dissension of late. The Address also urges a speedy return to specie payments.

London, 6th: In the House of Commons last night, Sir Stafford Northcote, replying to a question put by Sir Henry Wolff, said that the first reduction in the dues levied on vessels passing through the Suez Canal has postponed till the 15th April. The Canal Company, he said objects to England voting at the meetings, because the shares held by the English Government do not bear coupons. Government has protested against this objection, and declares its right to vote as a shareholder.—General Ignatieff will not visit London in connection with his special mission, but will be met by Count Schouvaloff at Paris, whither the Count proceeds for that purpose.—Mr. Ward Hunt estimates the expenses of the Navy for the coming year at £10,750,000. In the House of Commons last night, Mr. Hardy, in presenting his Army estimates, said that the condition of the Army was at preset excellent, and that he would shortly present a plan for the promotion and retirement of officers.

Constantinople, 6th: The Porte objects to the demands made by the special envoys sent here by Prince Nikita to negotiate for peace, which comprise a certain cession of territory to Montenegro, in addition to a seaport.

St. Petersburg, 6th: An Imperial *Ukase* has been issued here ordering the organisation of nine Russian Army Corps.

London, 7th: According to the latest information received here form St. Petersburg, the Russian Government still maintains an expectant attitude pending the replies which the Powers represented at the Conference may send to Prince Gortschakoff's Circular.—Official returns state that the number of recruits who have joined the British army since the biginning of January last has been at the rate of 1,000 a week.—OBITUARY.—General Sir. John Fordyce, K. C. B., Royal Artillery; and General Evelyn Waddington, Bombay Staff Corps.—Reuter's office announces from Constantinople that the Porte maintains the firm attitude adopted at the Conference and accepts a war with Russia in preference to having the present state of suspense prolonged. The information from the same source states that, on the other hand, Russia rejects the suggestion to allow Turkey a year's grace in which to carry out the reforms promised.—OBITUARY.—General Ommanni.

Washington, 7th: President Hayes has nominated William Maxwell Evarts Secretary of State, General Sherman Secretary of the Treasury, and Carl Schurz Secretary of the Interior.

St. Petersburg, 8th: Prince Gortschakoff has instructed the Russian Envoys to declare that Russia will withdraw from the Treaty of 1856 unless the Powers co-operate with her to obtain the acceptance by the Porte of the original programme presented at the Conference.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 5th:

For Southampton —Mr John Skinner, Mr Patrick Campbell, Mr Joseph Hurley, Mr J J Cranage, Miss Henry, Mr Dennis, Mr W Leake, and Mr H M Walker.

For Brindisi.—Mrs C A Turner, Miss Hodgkinson, Mr G A Kittredge, Mr E T Partridge, Capt H H Cole, R E, Lady Garth, Miss Garth, Captand Mrs Sewell and child, Major and Mrs Mayne, Miss Bailey, Mr F Clifford, Capt C A Bayley, Mr S Macdonald, Mr H S Thomas, Mr H M Hancock, Mr H A Mangles, Mr W Bruegmann, Mr Thomas, Mr Ziffer, and Mr and Mrs Curboys, child and infant.

For Venice.—Mrs J S Douglas and infant, Mr and Mrs W G Hall, A Lady and Gentleman and child, Dr and Mrs J M Cunningham, Mr Frank Whitney, Capt and Mrs G Gilling, Mr and Mrs C L Kerr, Mr Edward Walker, Mr S Cooke, Mr G Schmer, Mr J F Harrison, Mr G Gier sen, Mr Dany D Grandy, and Mr and Mrs J L Parker.

For Suez.—Mr Reinold, Mr Delchaye, and Mr A Crespin.

For Aden.—Mr D A Patterson.

PASSENGERS ARRIVED.

Per Str. *Trinacria*, 7th, from Liverpool, Feb. 3rd:

—Lieut Col Pierce, Rev W H Gale, Mrs Swinburne, Miss Browne, Mr Andrew de C Wilson, Mr Douglas, Mr Hood, Mr and Mrs Somerville, and Mr C O Bryan.

Per P. and O. Str. *Sumatra*, 8th:

From Suez —Major-Genl Sir E Johnson, Col and Mrs C Johnson, General A C Litchfield, Maj G Jackson, Dr Jackson, Mr D G Soares, Mr S Windsor, Mr Ebden, Mr Proby and Mr Schenck

Landed at Aden.—Mr Roskell, Mr Gilbert, Mr and Mrs Walton, Mr J Watson, and Rev Mr Rust

From Aden.—Dr and Mrs Nolan, infant and servant.

Domestic Occurrences.

BIRTH.

THEOPHILUS.—March 6th, the wife of Mr. Timothy Theophilus, Upper Duncan Road, Bombay, of a son.

"BOMBAY GUARDIAN."

Subscriptions received from 24th Feb. to 10th March 1877 at the new rate.

Rev. D. C. Boyd, 12th, April 1877, Rs. 6; G. C. Gilder, 31st, December 1877, Rs. 5; Joseph Fido, 4th, April 1877, Rs. 6; J. Newburg 12th, April 1877, Rs. 6; C. Monnet, 30th, April 1877, Rs. 6; Madame Monnet, 30th, April 1877, Rs. 7-10; G. R. Wilson, 2nd. January 1878, Rs. 9-4; Rev. C. Harding, 31st, December 1877, Rs. 7-10; Rev. W. H. Atkinson, 31st, December 1877, Rs. 18-4-5; Rev. Dr. N. G. Clark, 11th, September 1877, Rs. 9-4; W. Pendlebury, 30th, December 1877, Rs. 6; T. Lafrenais, 14th, May 1877, Rs. 1-14-6; John Crisp, 31st, March 1877, Rs. 3; R. H. Morton, 22nd, May 1877, Rs. 1-8; Captain J. Winkler 15th, January 1877, Rs. 10; Rev. R. G. Wilder 18th, June 1878, Rs. 11-8; Major General H. B. Bell, R. E., 31st December 1877 Rs. 14; Bombay Bible Society for Advertisement Rs. 14; Captain R. L. Price, 1st, February 1878, instead of 1st, February 1877.

Advertisements.

MEMORIAL SCHOOL CAWNPORE.

THE Public are requested to take notice that the Boys' and Girls' Department of this School are now separate. The premises purchased for the latter are situated in the Civil Lines, 2½ miles from the Boys' School which will open this year in the New School building recently erected for them in Cantonments.

In consequence of these changes there will be accommodation for 20 more boys, and 30 more Girls.

The Boys' Department is now under the Rev. J. W. Waugh D.D. and Mrs. Waugh.

The Girls' Department is under Miss Thoburn of Lucknow to whom all communications in this department should be addressed.

Terms for both departments. Per Month—

Single Boarder	Rs.	16	0
When more than one of the same family-Each.		15	0
Entrance fee for each Boarder		10	0

No Extras Except Music Books and Clothes.

The School will open on Feb. 1st 1877.

Early application is requested. All communications for the Boys' Department to be addressed to the REV. J. W WAUGH, D.D.

Principal Memorial School Cawnpore.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD, Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SEATON, Head Mistress—MRS SEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZI.

D. C. BOYD. D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs. McDonald, and by Mr. and Mrs. Seaton.

Bombay, December, 1876.

A NEVER-FAILING REMEDY FOR LIVER COMPLAINTS.

DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; if you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.

Sole Wholesale Agents for INDIA, Messrs. TREACHER, & Co., Limited, Bombay, Byculla, and Poona,

N.B.—The Trade supplied on most liberal terms.

THE FIRST NUMBER OF VOL. IV NOW READY.

"ON GUARD."

EDITED BY

REV. J. GELSON GREGSON.

A Temperance Magazine containing temperance papers and intelligence of the temperance work in India and England.

Published Monthly: 3 Rs. per annum.

Present circulation 1,000 COPIES per mensem.

Orders to be sent to the EDITOR, AGRA.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada, BOMBAY.